

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JULY 5, 1917

NEW SERIES, VOL. XIX, NO. 27

Will somebody send us the postoffice address of L. A. Irby?

There is more pleasure in the performance of a hard task than of an easy one — and more profit.

When ordering song books from The Baptist Record, you are requested to send cash with order.

Rev. S. P. Poag is back at Durant convalescing after a double operation in the Baptist Hospital at Memphis.

A school for training young Russians for the ministry was this year opened in New York City. There were 52 students.

We regret to hear of the illness of Pastor J. R. McCordle, of North Gulfport. He is doing good work and greatly needed there.

Evangelist T. T. Martin will assist Pastor A. D. Muse in a meeting at Mt. Zion church, Lawrence county, beginning second Sunday in July.

On the first Sunday in July the Mt. Zion church, Tate county, held an "Old Folks' Meeting," to which all the old people of the neighboring churches were invited.

Has your Sunday School class a map for use with the lessons of the coming two quarters? If not, send your check for \$1.25 to The Baptist Record and receive a splendid map made for this purpose, printed on map cloth and about four by six feet in size.

It looks like we are going to have to pillory every man who writes us without giving his postoffice, by publishing him on the first page of The Record. And then they wonder why we don't do what they ask, expressing their wonder in very vigorous fashion.

The editor began a meeting Sunday and will be in revival meetings from now till the close of summer, the Lord willing. This is a busy time with pastors and The Record wishes news items of your work. Write on a postal card and leave out every superfluous word. In this way it will be sure to go and people will read it gladly.

It is gratifying to see that the Y. M. C. A. is taking active steps to see that the religious needs of the recruits at Jackson shall be supplied. It is good to see, too, that Mr. H. L. Simmons is to have charge of the work. He has had successful experience in this line of work at the A. & M. College. A suitable location has been selected and will be made attractive to all the boys.

It seems now that the program in Congress is to prohibit the manufacture and sale of all distilled liquor for beverage purposes during the war, allowing beer and wine still to be made and sold. The Anti-Saloon League has made a brave fight and to them more than to any other agency is due the partial victory. A complete victory seemed probable, but time was an important element in legislation at this crisis and President Wilson advised this compromise to hasten the passage of the bill. We hope that before the war is over, if it continues many months, further prohibition may be secured, as it will be needed.

Premier Lloyd George made it clear in a recent speech at Glasgow, that there will be no peace so far as England is concerned, until the German militarists are thoroughly whipped. He says if the war should end a minute before, it would be the greatest disaster in the history of mankind. He believes that Germany ought to be made to pay for the mischief she has done, that Turkey should forever be driven from Armenia and Mesopotamia. "Peace must be framed on so equitable a basis that the nations will not wish to disturb it. It must be guaranteed by destruction of Prussian military power, so that the confidence of the German people shall be put in the equity of their cause and not in the might of their armies. A better guarantee than either would be democratization of the German government. No one wishes to dictate to the German people the form of government under which they should choose to live. But it is right that we should say that we will enter into negotiations with a free government of Germany with a different attitude of mind and a different temper and different spirit and less suspicion and more confidence than we should with a government whom we feel today to be dominated by the aggressive and arrogant spirit of Prussian militarism."

We have just read the "Life of R. J. Willingham," by his daughter, published by the Sunday School Board for \$1.50, 280 pages. It is the kind of book that will keep you awake at night beyond your bedtime. Measured by the standard of goodness, heart power and work accomplished, he was one of the greatest men our Southern Baptist ministry has ever had. Vigorous in body, mind and spirit, he was a complete man, completely furnished for his work. He came into the kingdom in a time of great opportunity and measured up to it. The figures alone of the twenty years of his work as a secretary tell a story of development and advancement which excite amazement and gratitude. Contributions grew from about \$110,000 a year to nearly \$600,000; the mission workers from 177 to 850; baptisms from 363 to 4,300; schools from 16 to 226; contributions by the mission churches from \$5,368 to \$89,483. The secret of it was largely in this man's faith and consecration, about whom all will gladly read. The story is told with charming simplicity and sympathy. It will make any man desire to be a better servant of Jesus Christ, and what is more, will help him to be one.

We were handed this week a "Souvenir Program of the South Mississippi Assembly," to be held July 22-28. The pictures are handsome and the subjects most inviting. With this and the North Mississippi Assembly, July 15-22, one does not need to go out of Mississippi this summer for a pleasant and helpful outing. If these assemblies are attended according to their merits the crowds will fill their auditoriums and boarding halls.

The Interstate Commerce Commission denied the railroads of the country the right to raise their freight rates which had been asked on account of the higher prices paid to trainmen. However, relief was granted in certain special cases, the rate on coal, coke, and iron increased and certain classes of freight on the eastern roads raised in price. It was shown the financial condition of the roads is good.

Rev. J. E. Cranford will go back to the pastorate at Kingston at Laurel, which he gave up some two years ago.

This is the editor's birthday. You may send as many subscriptions as you wish. How old? Has cut several teeth!

Send ten cents in stamps to The Baptist Record Book Store and receive 50 United States flag stickers, in full colors.

Good men are needed as chaplains for the army and navy. See the communication in this issue from Dr. S. Z. Batten.

Dr. W. E. Farr assisted Pastor Newton in a meeting at Artesia. It's generally a good meeting where these brethren go.

The man who does less than he is able to do does not do his duty. One who does less than his duty injures himself. A good number are suffering this penalty. Are you?

Dr. A. C. Watkins, enlistment man in Louisiana, one time missionary to Mexico, and alumnus of Mississippi College, has been called to Hazlewood church, Louisville, Ky.

Rev. W. E. Fendley has been called and accepted the church at Eupora for full time. Brother Fendley did a good work at Forty-first avenue church, Meridian, and has been pastor several years in Alabama.

The farm management department of the Agricultural & Mechanical College can give the farmers useful information about the government farm loan and about a \$200 contest which the college is putting on.

Our soldiers are now in France and we ought to remember them in prayer daily. From many of our churches young men have gone into the army or will be going. It would be well for every church to have their names posted in the church house under a flag and let them be remembered constantly before the Lord.

Here is a paragraph our printer will be glad to see and he will be gladder still if you will pay attention to it. We owe him and some of you owe us. If you will pay us we will pay him and both of us will then obey the Scripture which says, "Owe no man anything save to love one another." We are just as much in earnest as we are in debt. Send in your check today and your conscience will be clear.

People who read with approval what the Bible says of Moses smiting the Egyptian who was oppressing the Israelite, can hardly fail to approve of the action of Great Britain in taking up arms against Germany when the German army overran Belgium, whose neutrality Britain was pledged to protect and preserve. But there may still be some who do not understand that God by this means is giving them deliverance.

The directors of the Biblical Recorder of North Carolina lost no time in electing an editor to succeed Dr. Hight C. Moore, who becomes one of the editors of the Sunday School Board, August first. Dr. Livingston Johnson was their unanimous choice, of which we are not surprised, for it would be hard to find a man so eminently qualified. He has for many years been mission secretary in his state and a great leader. We rejoice to welcome him to the fraternity.

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## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

### Plan of Organization and Method of Work.

State missions is that channel through which the churches of the State undertake to combine and utilize their strength for the cause of Christ. Two things are included: (1) An effort to bring all the Baptists in a state together for the conquest of that state; (2) an effort to lead all the Baptists of the state out beyond for the conquest of the world.

The New Testament everywhere makes much of two things, and one is never merged into the other. First, individualism; and then coöperation. No organization is right if there is not in it a free play for individualism. No organization for Christian service is worth while if it does not minister directly to coöperation. In the churches the individual has free play, and yet coöperates under the law of the Master with his fellow members. We have an organization where the individual can be worked at, and we must come as quickly as possible to the place where, in every enterprise we are prosecuting, every member of the church will be in it according to the measure of his ability.

#### I. Primary Units.

The primary unit of force in the kingdom of God is the saved individual. Every organization must reach back to the individual Christian and from him must receive support.

The primary unit of coöperation in the kingdom of God is the local church. By the law of attraction, renewed hearts are drawn together; there is a heavenly affinity subsisting between them. The result, the organic expression of this affinity is a local church.

The purpose of a church is to maintain and declare both in symbol and by public utterance the doctrine of the gospel. It was to this end that Christ commissioned it, and it is the accomplishment of this task that gives it a right to live.

#### II. Co-operation a Kingdom Necessity.

But in order to carry out the Great Commission, churches must coöperate. Hence, coöperation is a kingdom necessity, and Baptists should stand for the principle of coöperation as strongly as they stand for New Testament order in church organization.

Our present method of coöperative work includes inter-church organizations. Taking the local church as the Scriptural and primary unit of coöperative work, Baptists have organized their churches into three classes of inter-church organizations:

##### 1. The District Association.

This organization is a group of sister churches geographically in touch with one another and united together that they may the better carry out the Great Commission. The association meets once every twelve months for the purpose of reviewing the work of the year, and to lay out plans for the work of the coming year. This is one

of the most important of Baptist organizations. We have now in the State fifty-five district associations. Forty-six belong to the State Convention, seven to the General Association, and two are independent.

##### 2. The State Convention.

A Baptist State Convention is composed of messengers from Baptist churches and Baptist associations. These conventions are designed to cover the territory of a state. The purpose of the convention is to produce a denominational life whose fruitage shall be evangelism, church organization, Sunday Schools, home and foreign missions, colleges, sanatoriums, orphanages, and every other institution looking to and making for the building of the kingdom. We have in Mississippi one State Convention, and one General Association, both having the same plans and purposes.

##### 3. General Conventions.

There are in the United States among regular Baptists three general conventions, the Southern Baptist Convention, the Northern Baptist Convention, and the Tri-annual Convention of America. Mississippi coöperates with and works through the Southern Baptist Convention. This convention, besides its standing committees, has three boards: (1) the Foreign Mission Board, (2) the Home Mission Board, (3) the Sunday School Board. It is through these boards that the work of the churches in the wider fields of activity, is directed.

#### III. Committees and Boards.

Our State Convention does its work through committees and boards. The committees are for the purpose of reviewing the work of the boards and making recommendations for the future progress of the work. Boards are permanent but not self-perpetuating organizations, carrying on the work of the denomination between the sittings of the convention. These boards are divided into classes: (1) Local, (2) General.

##### 1. Local Boards.

The local boards have charge of specific interests, and are usually called boards of trustees. These are (1) Trustees of Mississippi College; (2) Trustees of Mississippi Woman's College; (3) Trustees of Clarke Memorial College; (4) Trustees of Orphanage; (5) Trustees of Mississippi Baptist Hospital, Jackson, Miss.; (6) Trustees of Baptist Memorial Hospital, Memphis, Tenn.

##### 2. General Boards.

The general boards are: (1) Board of Ministerial Education; (2) Education Commission; (3) Laymen's Committee; (4) State Convention Board.

The members of all boards are elected by the State Convention and are subject to the instruction of the convention. This gives to the Baptists of Mississippi denominational control and denominational ownership of every institution and enterprise fostered by them.

#### IV. State Convention Board.

The principal organization of Baptists in Mississippi is the State Convention Board. This board is composed of 27 brethren elected by the convention. Nine members are chosen each year. The officers of the board consist of a president, recording secretary, and treasurer. The duties of the State Convention Board, as defined by the State Convention, is to foster all the interests of the denomination as promulgated by the convention. After this year the board will be composed of one member from each association.

The work of the Convention Board might be divided into two departments: (1) direct; (2) indirect.

##### 1. Direct Work.

The direct work of the board includes the interests which the board has immediately in hand and for which it is specifically responsible. Under the general head of State missions, the board carries on its direct work in departments. These are: Pastoral Support, Enlistment, Sunday Schools, B. Y. P. U., and Church Building. The board also has charge of home and foreign mission work in the State.

##### 2. Indirect Work.

Indirectly, the Convention Board supports every denominational enterprise. We are now indirectly assisting in: (1) Orphanage, (2) hospital work, (3) denominational literature, (4) colleges and schools, (5) woman's work.

As has been stated before, Mississippi Baptists have developed their work along lines peculiar to Baptists. Their organization, as its history shows, has been a growth. As fast as churches were formed, they grouped themselves into associations. To meet the need felt by the churches for a larger and more general body to elicit, combine and direct the energies of the whole denomination, the State Convention was evolved. Through this convention, they have done their work, maintaining an aggressive evangelism and building kingdom institutions as fast as the interest of a growing denomination demanded them.

#### A MATHEMATICAL CURIOSITY.

The following elaborate table is credited to a Harvard University professor who must have spent much time in order to thus discipline his own mind and minister to other people's curiosity:

1 times 9 plus 2 equals 11.  
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## THE KNIGHTS OF THE GRIP.

Geo. W. Knight.

As a rule, to which there are some emphatic exceptions, the drummers are the best dressed and finest looking men we have. They are the mighty wheels of progress that are behind the commercial prosperity of the world today. Of course they are not all saints, but there are some real, true, consecrated Christians among them who are faithful to attend their church services, sing in the choir, pray in public, and can make intelligent addresses on the various departments of church work. I knew one several years ago who was faithful to attend Sunday School, teach the Bible class, if necessary, and who was frequently present at the midweek church prayer meeting, and would lead the prayer meeting when called on, and who made it a point to always attend preaching services at some Protestant church wherever he was on Sunday.

The drummer is one of the finest mixers in the world. You say, "Oh, well, he has to be." Why does he have to be? Because it is an unalterable law of business—of which he is the finest exponent in the world—that you must please the public! For this reason he is always smiling. You would suppose that his soul never felt the bitter pangs of trouble, but don't you believe it. He has many serious, deep heart troubles, but he does not push them out and shove them into the face of other people. Everybody should learn a lesson from the drummer—speak kindly to everybody, and smile, and keep on smiling. Even a vinegar drummer is sweet.

I was strolling along the dusty road one hot day and a car rolled up by me and stopped, and a strange voice spoke to me, "Get in and ride;" and upon inquiry, I found that the man was a Christian drummer. Do you suppose that a man of any other profession—lawyer, doctor, teacher, farmer, or even a preacher—would have stopped the car to pick up an unknown pedestrian?

He is polite. If a lady boards a crowded passenger train and fails to get a seat, if there is a drummer aboard, he immediately vacates his seat for the lady.

He is a hustler. He arises from his bed, braves all sorts of unfavorable weather, faces all kinds of unseasonable hours, and rushes forth to catch the street car, automobile, or passenger train, to faithfully discharge his duty.

Because he is fine-looking, pleasant, and makes a good salary makes him the victim of a peculiar kind of temptation. He can be tempted. The Savior was tempted. You are tempted. I am tempted.

The female sport, with her fine rigging, and sparkling diamonds, crowds the avenues of public travel just the same as the drummer. He has seen her smirk and blink, under peeps over peeps, and has heard her finger telegraphy rattled off on the car window, and in some instances the devil has led him astray. There are many who resist the tempter's power, and who love their wives and children as deeply and are as true to their families as any men in the world.

There is a growing disgust on the part of the more self-respecting traveling public for those traveling female sports. If the eye of any traveling man shall rest upon these lines, let me ask you, for the sake of your useful life, for the sake of your own mother, wife, sister and daughter, put your everlasting veto upon the temptations of Satan along those lines. I pray for you every night in my private devotion. May God bless every drummer and his entire family, and may more drummers become as faithful for God as they are for men.

## MEXICAN MISSION MEETING.

Eleven of our thirteen male missionaries recently held in El Paso, Texas, the annual business meeting of our Mexican mission. Secretary T. B. Ray, of Richmond, smiled in on us and by his wide information and mature counsel, contributed very materially to the success of the meeting. Our deliberations were delightfully harmonious and devotional as well; indeed, it was a little love-feast which we shall not soon forget. Our hearts were stirred and our eyes grew dim with tears as unitedly we lingered before a throne of grace in prayer. Since the war began, seven years ago, three of our men have been in Mexico continuously and other three much of the time. These brethren who had been widely distributed brought to the meeting valuable information at first hand about conditions in all parts of Mexico, and when they had concluded their respective stories we were made to feel like we had approximately an accurate opinion about the Mexican situation.

When we began work in Mexico forty years ago we had few native preachers, and these untrained. Hence much of the preaching had to be done by Americans. The true idea of foreign mission work is to establish self-sustaining, self-governing and self-propagating churches, manned by a strong native ministry. To this end we have been working through the years. We have established theological schools for our young preachers and short institutes once or twice a year for the pastors. Along these two lines and many others the American missionaries may be of immense value to the Mexican work. While the new constitution of Mexico takes away from the American missionary the right to preach, in the providence of God this really aids him, in shifting to the shoulders of the Mexican preachers the responsibility of the work. From the beginning we have ever told them that we were there to help them do their work for their people. Now they are coming to appreciate this idea more than ever before.

The demand for medical missionaries in Mexico was never greater, and their ten thousand opportunities to do good and win souls to Christ must not be despised. Our Baptist printing plant could not meet the urgent demands for Bibles and other religious literature even if its capacity were increased many fold.

For the first time since the war began, all our missionaries are now out of Mexico, but several are starting back. The Neals may

locate at Guadalajara, interesting themselves in all our work in Southern Mexico. Dr. Lacy hopes to re-open our theological school in September, this time perhaps in Saltillo. Brother Benson will aid the pastors and churches along the Pacific coast. Rev. J. S. Cheavens will continue his theological institute work for native pastors, and there is nothing more important just now. Newbrough, Le Sueur and Chasfain will work for the present among the Mexicans in southern Texas. Brother Hatchell will continue in and around Juarez, where amid many dangers and hardships, he and his wife have done such a good work for years. Rev. J. E. Davis will operate the printery from El Paso, sending religious literature to Mexico, Central and South American and the West Indies. After a prolonged strain and arduous labors running through seven years, Brother and Sister Marrs are badly run down in health. By a unanimous vote of the mission the board was requested to give them a year of absolute rest. Mexico is now passing through transition in many senses. What she needs more than anything else is the gospel.

## FOUR WOMEN AT WORK.

In a certain home four women meet on Friday afternoon to pray about things concerning our Lord's kingdom—our Lord's—your Lord and mine.

These women pray; they do not "say prayers." They talk with their Father about the needs of the work.

Sometime ago they became interested in Miss Mary Anderson's school, now being built in Canton, China. They wanted to help. One of them said, "Let's see how many copies of 'Keep My Money' we can sell."

"No," said another, "I do not think that is wise—some of the books have been sold here and the town is small. Let's ask God to put it into the hearts of one or more to give largely to the school." They prayed. Week after week they met as was their custom and prayed for this.

Why did that unchristian Chinese governor give that thousand dollars to Miss Mary's school? Who put it "into his heart" to do this? Thousands of miles away help was given.

Who put it "into the heart" of this brother in a nearby town to send his check for \$150 for this school?

These four women were watching and waiting for their Lord to answer; and when the news reached them they met and had a praise and thanksgiving service, took heart and continued in prayer.

Two weeks ago came a letter from one of them. "How much more is needed to finish Miss Mary's school?" Back went the answer, "Two thousand dollars." Back came the reply, "We are still praying."

And you know I am watching and waiting and wondering "into whose heart" He will next put the desire to give to Miss Mary's school.

Prayer changes things.



# The Baptist Record

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olutions, of 100 words, and marriage notices of 25 words,  
inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

### THE WORLD'S GREATEST NEED.

The Sunday School lesson of last Sunday brings us face to face with what we believe to be the world's greatest need. If others have a different conception we shall not contend now, but deep in our hearts there is the conviction that what the world needs today is a realizing and overwhelming sense of God. To be sure, the world will never get it directly; this must come through the churches. And the churches will never have it except it come to the preachers. Isaiah is the outstanding seer and preacher of the Old Testament and all this because he "saw the Lord." There was no man who ever had a keener sight into the conditions of his own time than he; and no man ever had a clearer foresight of the things to come, including the King and his kingdom. This was possible to him and true of him because he first saw God. God was first in his mind and life. He verified the word which says, "In thy light shall we see light."

There are many kinds of ministry, but to any and to all of them a vision of God, a realization that He is, that He is a present, living, holy and almighty King this is the one condition of effective service. Moses' ministry was different from that of Isaiah but of him it was said that he endured as seeing Him who is invisible. God was real to him. Of him and the elders with him it was said that "they saw the God of Israel \* \* \* and they beheld God and did eat and drink." Joshua was not prepared for the conquest of Canaan until he had seen the "angel of Jehovah" who came as "captain of the host of the Lord." Elijah was what he was because of his realizing sense of God. His messages began, "As Jehovah liveth before whom I stand." The existence of God was the most assured certitude to him, and His real presence was avouched in the phrase "before whom I stand." His prayer for fire to come down upon the sacrifice was, "O, Jehovah, the God of Abraham, of Isaac and of Israel, let it be known this day that Thou art God in Israel \* \* \* that the people may know that thou, Jehovah, art God." This is the fulfillment of all prayer and the beginning of all blessing.

Our praying and our efforts are concerned about merely incidental results. The whole of religion is knowing God and making Him known. Our failures are due to our having no certain, positive and clear realization of Him. Our lives and our message will have power in proportion to our apprehension of Him. Of many in the churches today Paul's saying is still true, "Some have no knowledge of God. I speak this to move you to shame." For all this the prayer still needs to be made, "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him." There need be no fear of extravagant mysticism. Our danger is an earthly materialism. We have been blinded by the god of this world, so that the light of the gospel of the glory of Christ who is the image of God does not dawn upon us. Peter and John were flaming evangelists because Peter says, "we were eye witnesses of His majesty." We will never do God's work by long distance connection with Him. He will have to be more real to us than the outer world and nearer to us than ourselves. This is the world's need and ours.

### TO BE SEEN--NOT TO BE HEARD.

"It would be well for the convention to admit women as messengers and at the same time pronounce against their speaking in the meeting."

The above quotation, which is an index to the caption, is a clipping from the editorial locals in The Baptist Record of May 24th, 1917.

"Ornamentation" is the citadel of woman's influence for good, if we are to judge from the quotation referred to. To play the "deaf mute" in the roll of Christian service is the highest plane to which they may aspire. Whether beauty or homeliness would be the more effectual for sacred uses is the problem for solution. Woman is to be the bearer of a message but barred from delivering it. The highest sphere of woman is to see and be seen. The pent-up forces to speak and act for righteousness are to be chained by foreign powers and consigned to the realm of pantomime. "Stop, look, listen." This old "age" is on the verge of collapse.

J. M. H.

The above is about as good as can be said in short space in advocacy of the women's speaking in mixed public assemblies, and as usual ignores the positive prohibition in the word of God. There is no plainer statement in the Bible on any subject than the words of Paul against women speaking in public: "As in all the churches of the saints, let the women keep silence in the churches, for it is not permitted unto them to speak \* \* \* for it is shameful for a woman to speak in the church." This will be enough to keep some of the brethren dodging the rest of their lives. Another quotation may provoke some squirming. Here it is: "I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." The only reason this old age is on the verge of collapse is that men will not hear the word of the Lord.

Brother Hutson seems to think that the only service one can render the Lord is to talk. The women have demonstrated that this is not true for they have done almost no public speaking and there is no department of our work that has shown more accomplished in money raised and growing intelligence. Our mission work would be discounted immeasurably without them in every department, and yet they have never been heard in our conventions, with one exception! No, Brother Hutson, this is not a windmill, but an electrical dynamo.

### SOME CONDITIONS OF KNOWING GOD.

We speak here not of the becoming a Christian, but of that intimate and abiding face to face communion with Him which is the privilege of all his children, and their chief joy. To be sure, one has this in a measure at the moment he realizes his salvation and knows God in the forgiveness of sin. But one does not need always to look back to "the blessedness I knew, when first I saw the Lord or pine for the soul refreshing view of Jesus and His word." We began back there, but we can surely realize the prophet's words, "And let us know, let us follow on to know Jehovah. His going forth is as the morning; and He will come unto us as the rain, as the latter rain that watereth the earth."

There may be others, but four at least of the conditions of intimate and friendly knowledge of Him it will help us to recall. There must be a real sense of need of Him. This may be brought about by sorrows that come upon us and drive us to shelter in Him like the man who, caught in a storm, seeks refuge under a protecting roof. This most commonly teaches us our need. It is not to our credit that we have to be driven to the Lord that we learn of His goodness and mercy, but it is of His goodness and mercy that we are constrained by sorrow to find a refuge in Him. But without suffering we may be able to know something of our spiritual poverty which invites the wealth of His grace. His promise is, "Blessed are the poor in spirit for theirs is the kingdom of heaven." All the wealth of His dominions is for those who feel their spiritual poverty and need. The fullness and richness of the heavenly realms are for those whose hearts hunger and thirst for righteousness. It may be that we shall welcome all the sorrows of this war yet to test us in all its terribleness if it shall bring us the consolation of a larger and fuller Christian life. "For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." He that dwells in the high and holy place makes His abode also in the contrite heart. The response of God is more swift and sure than is the coming of the mother to the cry of the helpless and injured child.

But the condition not only of our own hearts but of those around us may make our hearts cry out for God. Indeed the needs of the spiritually deficient and destitute may make us painfully conscious of our own inability to meet and supply them and our



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need of the greater fullness of the Spirit's life and power. If this brings us to our knees, let us not fail to make for them and for ourselves earnest entreaty to God for fuller knowledge of Him which alone will fit us for so great responsibility. Before reading the sixth chapter of Isaiah in which God powerfully reveals Himself to the prophet, it would be well to read at least the first and third chapters in which the "burden" of Judah and Jerusalem is laid on him until he cries out for heaven and earth to bear his testimony against the worldliness and wickedness of the men, and the vanity and frivolity of the women. His heart is sick and sore as he speaks of their utter forgetfulness of God and their worshipping at the shop windows of fashion. The fifth chapter is a picture of their unfruitfulness and God's disappointment in them, as wild grapes are the only result of His careful preparation of the vineyard.

Naturally the next condition in the full knowledge of God is an earnest purpose to seek Him and obtain it. The spiritual heights which David reached were due to the oft-repeated purpose to seek His face. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." "My heart and my flesh crieth out." "When shall I come and appear before God." Job had a soul-filling and soul-lifting vision of God, but it was only after he had said, "O that I knew where I might find Him that I might come even to His seat." \* \* \* Behold I go forward but He is not there, and backward, but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." He was evidently searching for Him mightily. But he found the word true, "In the day that ye search for me with your whole heart, I will be found of you." It was only after Moses had cried out, "Show me Thy glory," that he had his best vision of God. Another condition of knowing God is the denial of self. We cannot live in the habitual indulgence of the flesh and expect to have a strong and clear spiritual vision. You cannot have breakfast gowns and tea gowns and evening dresses and wear the spiritual linen of the saints. You cannot have a separate pair of shoes for every day in the week and have your feet shod with the preparation of the gospel of peace. You cannot go bejeweled with gold and splendid ornaments for the body and at the same time adorn the doctrine of God our Savior. You cannot live on fleshly viands and highly seasonable salads and expect to feed on heavenly manna. We must put to death our members which are on earth if we expect to develop heavenly strength. You cannot keep your eyes on the earth and expect to see a vision of angels. You cannot be greedy of gain and expect to grasp the goal of your high calling in Christ. You must be willing to fill up that which is lacking of the afflictions of Christ in your body if you would know what is the riches of the glory of this mystery, which is Christ in you the hope of glory. The

outward man must perish if the inward man is to be renewed day by day. We must bear about in our bodies the dying of Jesus if the life of Jesus is to be made manifest in our body. We must buffet our bodies, beat them black and blue, lest after having had high privileges and experiences we should still be set aside as unfit.

The last condition for the full knowledge of God we can mention here is time. It is not only a matter of divine revelation is also a matter of human growth, the growth of capacity to receive the knowledge of God. You cannot expect to spend the days in idleness, to waste the years as they pass and come to a satisfying knowledge of God. It is an expanding experience and requires time. All growth takes time. We are commanded to grow in grace and in the knowledge of the Lord and Savior Jesus Christ. Increasing in the knowledge of God is the conception of the Christian life. It was such a knowledge that Paul spoke of as his ambition even when growing old; "that I may know Him and the power of His resurrection." The Christian life would be most disappointing if there were not always something more and larger and better ahead. It is full of surprises but has no disappointments. Whosoever believeth on Him shall not be put to shame. We can all and always say, "Not that we have already obtained, or are already made perfect, but we press on if so be we may lay hold of that for which we were laid hold on by Christ Jesus."

## RED, WHITE, AND BLUE BOOK.

The Red, White, and Blue Book, "How the War Came to America," has been issued by the committee on public information at Washington. It is of special interest to the holders of Liberty bonds, as they are assisting in financing the war. It is a document all students of this country's affairs should read.

Its contents are 23 pages of introductory historical matter, with the address of President Wilson to the Senate on January 22, 1917, and his address to the joint session of the Houses of Congress on April 2 announcing the severance of diplomatic relations with Germany and asking that a state of war between the United States and Germany be recognized.

The traditional policy of the United States, always strictly adhered to, in abstaining from any entangling alliances and participation in European controversies, is set out ably, with citations of incidents and documents in proof.

The position of the United States in the summer of 1914 is summarized as follows:

"1. The Monroe Doctrine.—We had pledged ourselves to defend the New World from European aggression and we had by word and deed made it clear that we would not intervene in any European dispute.

"2. The Freedom of the Seas.—In every naval conference our influence had been given in support of the principle that sea law to be just and worthy of general respect

must be based on the consent of the governed.

"3. Arbitration.—As we had secured peace at home by referring interstate disputes to a Federal tribunal, we urged a similar settlement of international controversies. Our ideal was a permanent world court. We had already signed arbitration treaties not only with great powers which might conceivably attack us, but even more freely with weaker neighbors in order to show our good faith in recognizing the equality of all nations both great and small."

The attitude of this country toward Germany and the other nations at war is evidenced by the President's proclamation of neutrality and its reception by the people. Questions which arose between the entente allies and the United States involved only property and property rights and were covered by arbitration treaties. Questions that arose between the Teutonic allies and this country involved irreparable loss of life, and through their refusal to make arbitration treaties were not subject to compulsory arbitration.

The course of the Imperial German government in this country and in Mexico and other countries of this hemisphere, its deceit, secret machinations, and overt acts of hostility are reviewed and the patience and the forbearance of the President and the American Government demonstrated.

The pamphlet summarizes the events leading to the entrance of the United States into the war with Germany. The exact condition of affairs at the time of the delivery of the President's war message is set out and the course of the President and the nation justified by the recital of facts now known to all.

The revolution in Russia, it is said, made the course of the United States much plainer and converted the whole conflict into a real struggle that the "world must be made safe for democracy."

Dr. T. J. Shipman, pastor of the First Baptist church, Meridian, died at Richmond, Va., on Saturday, June 30th, and was buried July first by his father's side at the old family home at Rice Depot, Va. All of the evangelical churches of Meridian participated in a memorial service in Dr. Shipman's honor Sunday. A further sketch of Dr. Shipman's useful life, his service of the Master in Mississippi and other states, will appear in the next issue of The Baptist Record. Meanwhile Mississippi and Virginia Baptists do honor to his memory and mourn the departure of so worthy a man.

An organization calling itself "People's Council of America," with headquarters in New York, is sending out literature in an effort to organize all the disgruntled and nondescripts of the country in an effort to embarrass the government in the prosecution of the war. Its members are not such as to commend it and its purposes are, many of them, enough to condemn it. They are to have a meeting somewhere in America on August 4th. Some of their proposals seem innocent enough, but let none of the unsuspecting innocent be caught with their bait; they have the smell of treason on their garments.



### The Budget Laymen Department

N. T. TULL, Superintendent

The first thought in every plan that is put into operation in our churches should be the thought of enlistment. Every program for the advancement of the work of the local church, as well as the enlargement of our denominational enterprises, should rest first and fundamentally on the enlistment of our forces. That is the only way that permanent advancement can be assured.

Before adopting the budget plan of finance in your church or any other church program that involves the personal responsibility of every member, the church roll should be gone over carefully and all unavoidable names eliminated, so as to reveal what is your actual working basis. This caution is made necessary because we have permitted our church rolls to become congested with names that, if retained on the roll at all, should be placed on the "inactive list." They are gone. We have neglected them. They have disappeared.

The reason for eliminating these unavoidable names, and so advising the church, is this: If a church has 180 members on its roll, as was the case with one church recently visited, and 43 of those members prove to be lost in various ways, each member feels his responsibility along with an actual membership of 137 instead of 180. In other words, his feeling of responsibility is increased 25 per cent.

The above paragraph suggests the need of a follow-up system in our churches for keeping up with our non-resident members. This is a matter for each church to handle for itself. The gross neglect of the churches along this line is responsible for the great loss shown by the Baptist denomination in numbers who have gone to other denominations, who have gone off after false religions, or who have gone back to the world and to sin.

Here again is where we badly need business methods in our church work. The banker has his follow-up system. The merchant knows what becomes of his customer. The farmer knows when there is a missing sheep or pig. But we let our members go to the ends of the earth, and never pay any attention to them.

The business concern that gives as much care and attention to keeping and developing the customer it has as it does to getting new customers is the business that is going to succeed. The church that puts forth as much effort to reach and enlist and develop its own members as it does to reach and save the lost will accomplish the one in doing the other. When we come to realize this fact, we will solve the problem of evangelization much more quickly.

This leads me to say that every church should have at least one vigorous campaign every year to locate, round up, and put to work every member on its roll. This is especially important in reference to the finan-

cial support of the work, which is the crying need of the hour in kingdom advancement.

If the business and professional men of our churches would show the same zeal and the same genius for putting over the programs of their churches that they do in civil political and patriotic movements, our churches could do things in a large and splendid fashion.

### RANDOM REMARKS ON THE DUTIES OF DEACONS.

By E. W. Porter, D. D.

A deacon must be of "good report." He must have a reputation as well as character. Not only must he be honest, but must be esteemed as honest. He must do well and stand well.

The Scriptures require that deacons should be "wise." You can not make a good deacon out of a fool. A fool is a failure, in any position. He needs gumption as well as grace. A deacon needs horse sense. Horse sense is the kind of sense a donkey has not got. Some deacons are as harmless as serpents and as wise as doves.

A deacon should be the husband of one wife—certainly not more. Most of us are convinced that one is plenty. His "one" wife should not be of the Merry Widow variety. His wife should not talk too much. The life of many a church has been shortened by a long tongue. A Baptist deacon can not, like Henry VIII, who instituted the Episcopal church, kill his wife if she displeases him; hence the greater necessity of having the right kind.

A Baptist deacon must be "full of the Holy Ghost." Some have been known to be full of spirits, but not of the Spirit. Religion is indispensable to a Baptist deacon. An officer in a Baptist church can not get along without religion. Stephen, the first Baptist deacon, was full of the "Holy Ghost," and was willing to die for his religion. Cash will not take the place of Christ in the life of a deacon.

While a deacon should be grave, he should not be a graveyard. He should not be a mummy or a dummy. We have seen deacons whose lips seem set for biting a ten-penny nail in two. Their countenance suggested that their regular diet was cayenne pepper and sauerkraut, while their whole appearance suggested an animated vinegar cruet. A long face does not signify that its wearer is long on religion; but short on faith and grey matter.

He should not be "double tongued." In other words, he should say what he means, and mean what he says. If not, it proves that he is mean. A deacon's word should be as good as a government bond, and bear more interest. A deacon whose word is not taken at par value by his neighbors is unfit for his office, and ought to surrender it.

It is the express duty of the deacons to look after the poor of the church and to transact business for their Master. Many a

good deacon seems to lose his business sense when he enters the church doors. A church with good deacons will not need a "finance committee."

"Not greedy of filthy lucre," which is to say, not covetous. Stinginess disqualifies a man for this high office. He should lead in liberality, and his life be an example of glad giving. He should give his own money before soliciting money from others. Covetousness is a deliberate crime, and no criminal should be a deacon. We have never heard a man confess covetousness, though we have sometimes felt like confessing it for him. He should be as free with his money as the Lord is with grace.

He should be full of faith, and strong in the faith. A Baptist deacon, who is not a Baptist, will give all sorts of trouble. No one should be ordained as deacon, who is not known to be rooted and grounded in the faith. If he is weak in the faith, let him take a back seat until he becomes strong. Babies in Christ should not serve as church officers.

Deacons should be assistant pastors, without pay, at least in this world. The spiritual qualifications of a deacon are specific and exacting. Often the visit from a deacon will count for more than a visit from the pastor. The pastor's visit is counted more a matter of course.

Not a few churches rob the deacons of their duties by appointing committees to do their work, and then complain that the deacons do not do their duty. No committee has a right to do the work that has been committed to the deacons.

There is no nobler type of man than the average Baptist deacon. He gets but little praise, no salary, and much blame. In all our ministry we have never had a serious misunderstanding with a deacon.

If we would pay them as much as we prod them, and compliment them as much as we criticize them, it would be better for all concerned. All honor to the just and generous Baptist deacon.—Watchman-Examiner.

So many commendations of the sermon by Dr. M. E. Dodd, published in the columns of The Baptist Record, have come to us that we are glad to announce now that this sermon, together with a number of others preached by Dr. Dodd, may be secured from The Baptist Record in booklet form by sending twelve cents in stamps.

### MISSISSIPPI WOMAN'S COLLEGE.

The souvenir programs of the South Mississippi Assembly are being distributed. They are beautifully illustrated and represent the faithful work of Mr. M. P. L. Love, the efficient business manager.

Mrs. Johnson's friends will be glad to know that she is somewhat improved, although not entirely recovered.

Don't forget the dates—July 22-28.

J. L. JOHNSON.



## AN INTERESTING STORY.

Some two years ago I wrote an article for several church papers on the importance to the pastor of having a church paper in every home. A young minister read that article and was impressed thereby. He set to work at once to test the theory. He solicited subscriptions for the church papers of his denomination, enlarging the circulation of church papers in his group of churches very considerably, so that he got the paper into almost every church home. He called in to see the writer to tell of the results. His salary had been increased. His church membership had been almost doubled. The churches were prosperous in every way. Their contributions to all the various church causes were very largely increased. He had transformed an unprogressive group of country churches into aggressive, efficient leaders in all types of church work.

He attributed the results very largely to the fact that with the larger circulation of church papers he had coöperation every week from the editors and publishers in all the work that he was doing. The church paper was his assistant pastor. The pastor could call on each family once in three or four months. The church paper made a call each week, and the pastor and the church paper—the assistant pastor—accomplished the results indicated. Yet there are many ministers who do not realize the fearful mistake they make when they permit homes in their congregation to live without church literature. By so doing they reduce the record of their churches in contributions to the various church causes. They prevent the increase of pastors' salaries. They reduce the enthusiasm of the church membership and handicap the enlargement of the church membership. They lay a heavy burden upon themselves. It is the burden of ignorance in the congregation, ignorance of church interests, ignorance of church progress, ignorance of the church needs, and ignorance of the blessings which are bestowed by the Almighty upon the truly efficient in moral and religious work, the wide-awake pastor should adopt as his slogan, "A Church Paper in Every Church Home."

## ARMY AND NAVY CHAPLAINS.

The great increase in the Army and Navy of the United States demands an increased number of chaplains, and the government is seeking to meet this demand. A number of permanent chaplains are to be appointed; others will be needed for the duration of the war, and many more may be demanded for temporary service in training camps.

According to the revised statutes governing the appointment of chaplains, each man appointed must be recommended by some authorized ecclesiastical body. In coöperation with the Federal Council of the Churches, the Baptists have created a committee on chaplains; this committee will carefully examine the standing and fitness of all candidates and will recommend those who are eminently qualified.

The committee has a number of names of

applicants, but it desires the names of many more. The committee earnestly hopes that many of our stronger pastors may be willing to serve the country in this important post.

The committee requests any one to submit the name of some pastor who is believed to possess marked qualifications. Virile and vigorous men are needed; they should possess an adequate educational equipment; men with several years' experience in the pastorate or social work are preferred. They must be adaptable men, able to enter into the life of the soldiers and commanding confidence by their character and ability. Above all, they should be men of earnest religious life, with a sincere love for men and prepared for spiritual and social team work.

Please send all inquiries and communications to Samuel Zane Batten, 1701 Chestnut Street, Philadelphia, Pa.

## ARE YOU GOING TO THE ENCAMPMENT?

Splendid programs have been arranged for the Mississippi encampments at Blue Mountain and Hattiesburg. Large crowds of Baptist young people ought to attend. The Christian fellowship will be rich and delightful. The morning hours will be filled with classes on almost every phase of Baptist church life. The afternoons will be open for rest and social pleasure. The evening hours will be charged with inspiration and evangelism.

I suggest that every Baptist church in the State appoint at least three committees to talk encampment. One from the Sunday School, one from the B. Y. P. U., and one from the W. M. U.

I regard it as a very serious matter about where young people go for their outing and pleasure. Send them to the encampment and they will very likely return with the fire of the Holy Spirit burning in their hearts, ready and anxious for the work of the Master.

Praying for the might of God to be manifest in the encampments and in the many revival meetings that are to be held in Mississippi this summer, I am,

Sincerely,

T. L. HOLCOMB.

Pontotoc, Miss.

## LIQUOR TRADE BEING WIPED OUT.

When North Dakota and South Dakota pass into the "bone dry" column at midnight tonight, it will mean the wiping out of a yearly business estimated at \$2,000,000 in the form of liquor shipments to these two states from concerns in Minneapolis and St. Paul.

North Dakota was one of the pioneer prohibition states of the Union, but as in the case of other states, its prohibition law was a law that did not prohibit in the sense that prohibition has come to be understood of late. The loophole in the law was the clause permitting persons to import liquors for their personal use. Under this provision, vast quantities of intoxicating liquors have been consumed in North Dakota. Mail or-

der houses in Minnesota have made it very easy to get, and they have sold everything on the calendar, from straight alcohol to whiskey far from straight. The last legislature decided that if the people couldn't get liquor at all they would be just as well off, and that with living costs where they are, North Dakota needed the money spent on drink to keep house on. In consequence of this sentiment, the lawmakers passed a "bone dry" bill which is calculated to change conditions radically from those existing since the state went "prohibition" in 1889.

South Dakota by virtue of the prohibition amendment adopted in the last election, changes from a "wet" to a "bone dry" state. By the terms of the law, which becomes operative after today, intoxicating liquors cannot be manufactured within the state for any purpose, nor imported for purposes other than medicinal, mechanical, scientific or sacramental. The act is declared by National Anti-Saloon League officers to be the most drastic prohibition legislation adopted by any state. Its effect will be to close 275 saloons, four breweries, and ten wholesale liquor houses.—Ex.

We were grieved to hear of the death of our friend and brother, Dr. T. J. Shipman, pastor of the First church, Meridian. He had not been in good health for several years but had labored on in patience and hope, devoted to the Lord and His people and work. Uncomplainingly he bore pain, seldom making any reference to it, but wearing always a genial smile that won his way to all hearts. We were in the same class at the seminary and it has been our privilege to follow his course which the Lord signally blessed. He held successful pastorates in Savannah and Roanoke. His work for ten years in Meridian has signally blessed. The house has been greatly improved and enlarged, the Sunday School making a remarkable record, people being constantly added to the church and their benevolent offerings growing apace. The seminary class to which he belonged has suffered the loss of T. S. Powell and J. W. McCollum, and now he is taken in the vigor of his mature manhood. Our sympathy is with his devoted family and the church all of whom will miss his faithful companionship and leadership.

To know a person and to know a truth or fact are different conceptions. To know a person is a mutual and reciprocal matter. It carries the idea of acquaintance, fellowship and mutual dealings one with the other. To know that the sky is blue, or that grass is green or how to work a problem in mathematics, may or may not affect our conduct. But a man cannot know God without its affecting his character and conduct and destiny. It is to have the whole life re-arranged, the habits of life reformed. The acquaintance and fellowship reach on us, and this is life in us. "This is eternal life, to know Thee, the only true God," Paul speaks both of its effect and its mutualness when he says, "Since ye knew God, or rather were known of Him."

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July 22-28.

L. JOHNSON.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader, Forest  
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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 Recording Secretary—Mrs. Rhoda Eschsch, Jackson  
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"Herein is my Father glorified, that ye bear much fruit."—John 15:8.

We are always pleased when orders come for "Auxiliary Programs." Arkansas seems specially appreciative of the book, for their third order has just reached us for twenty copies.

## Goodwill Center Opened Sept. 14, 1917.

Two residents, the city missionary and one assistant do their own cooking, housekeeping, etc., keeping the building in readiness for all activities, answering both 'phone and the door, besides they have charge of the day nursery, teach in the night school, direct other work, visiting in other communities as well as in Goodwill Center community. Teaching Sunday School classes, aiding in women's missionary and Y. W. A. societies, leading junior B. Y. P. U. and Sunbeams, directing city W. M. U., jail and hospital personal service, taking part in senior B. Y. P. U. of city, in city missionary federation, cottage prayer meetings and uplift and rescue work.

There have been over 40 volunteer workers, instructing in the night schools, in the industrial work, and the different club work (whose object is to develop the physical, mental moral and religious natures of the boys and girls and enlist them in work for other boys and girls); serving on the different committees, etc.

All expenses are borne by the Meridian W. M. Societies. A much needed piano was given by the different W. M. Societies over the State. Mrs. Jefferson Kent, chairman of personal service committee, leading in this lovely movement; \$85 is yet due on our piano.

Other contributions outside Meridian are as follows: A nice warm quilt from Kewanee, per Mrs. Wright; seven lovely hand-made scarfs and doilies from Amite, La., per Miss Ella Priester; \$1.79 from Forest Royal Ambassadors for garden tools for the boys' club (Goodwill Heroes), and wonderfully these heroes are using the tools. They really enjoy the work, for they ask to work more than one hour per day.

One box of scraps and sewing material for sewing classes, also pictures and paper dolls, for day nursery children, from Forest Girls' Auxiliary and R. A's.

Five dollars from Tylertown; \$8 worth of groceries from Tylertown; one crate toma-

atoes, Hazlehurst; one quart milk daily from Bonita; Bonita W. M. Society contributes regularly as they are a part of the City W. M. U., but the milk is given by a party who is not a member.

Number enrolled in—

Day nursery .....	10
Night school .....	115
Afternoon illiteracy class .....	4
Boys' Club (G. W. Heroes) .....	34
Camp Fire group .....	15
Cheer All Club girls .....	10
Sewing class .....	60
Story hour .....	80
Young men's debating club, public debates .....	5
Junior Societies (socials) .....	12
Young people's socials .....	18
Health lectures to grown-ups .....	3
First aid lectures .....	12
S. S. teachers' meetings .....	18
Missionary meetings .....	5
Song services for old people or crippled .....	1
Public musical recitals by pupils .....	1
Musical and expression recitals by talented .....	2
Quiltings, quilts given to unfortunate .....	2
Bibles distributed .....	12
Much religious literature distributed .....	
Garments given over .....	900
Some rescue work .....	
Some sewing for distressed or poor .....	
Friendly visiting and getting foreigners in Sunday School .....	
Some work for prisoners .....	
Visiting and sewing for hospital .....	
Visiting and literature for county home .....	
Medicine given for sick .....	\$ 5.00
Baskets sent .....	40
Trays to sick .....	52
Flowers carried .....	16
Visits made by director of Goodwill Center .....	540
Many books distributed to school children .....	
Books loaned from library .....	24
There is great need for good wholesome books for Goodwill Center library .....	
Helped to secure work .....	19
Have a loan closet of linens (sheets, pillow cases, towels and gowns). So much sickness that everything is loaned out now .....	

## Efficiency for Christ.

To Leaders of Young People's Societies:

Do you want to become a more efficient worker for Christ? Do you want your society to do its part in bringing the world to Christ? Every one of us answers Yes.

To lead in the army requires years of training. To teach little children demands much study as well as patience and love. Is not training needed by those who are teaching spiritual truths and leading young lives into the Master's service?

## The Correspondence Course.

To give the opportunity of becoming a more efficient worker to every one of our leaders a correspondence course on the young people's work of the Woman's Missionary Union has been planned. Its aim is to make the leader familiar with the organization of the society, to enable her to

gain new ideas and inspiration for conducting the meetings and to inform her on our mission work.

There will be a series of twelve lessons for Y. W. A., G. A., and R. A. leaders based on the following books: The Manuals, the Year Book, "Holding the Ropes," "Bible Conception of Missions," and "The Girl in Her 'Teens,'" and "Our Big Boys." For the Sunbeam leaders the books used will be "How to Shine," the Year Book, "The Unfolding Life," and "Picture Work." Besides this there will be monthly questions on current events in missions, based on our magazines; and a brief survey of our own work. Each lesson is made up of a set of questions the answers to which will be returned corrected to the leader. Any new plans and suggestions given in the answers will be shared with others.

## The Expense.

The expense of the course will be fifty cents to cover postage and mimeographing, plus the cost of the books. Fill out registration blank on this page and mail with the postal order or stamps for the necessary amount to Miss Mary Faison Dixon, 15 West Franklin St., Baltimore, Md., and begin the course at once. If you have some of the books, add fifty cents to the price of those you wish and indicate which ones you want. The Manuals and Year Book you will obtain from your State headquarters.

## A Roll of Honor.

There will be a roll of honor in Royal Service, giving the names of the leaders who complete the course. Let us all strive to be on the roll of honor of those who have made their good the best for Christ.

## Text Books.

Holding the Ropes, by Miss Brain (special price) .....	\$0.85
Bible Conception of Missions .....	.05
Prayer and Missions .....	.05
The Unfolding Life, by Miss Lamoreaux .....	.75
Picture Work, by W. L. Hervey .....	.35
The Girl in Her 'Teens, by Miss Slattry .....	.50
Our Big Boys, by A. H. McKinney .....	.50

MISS MARY F. DIXON.

—Royal Service.

Dr. W. C. Tyree, Greenwood writes: "We began a series of meetings in our church on June 10th, which continued two weeks. Dr. Luther Little, of Jackson, Tenn., preached for us ten days. The congregations were very large and the people were deeply impressed by his eloquent and forcible sermons. So far there have been 21 additions to the membership of our church, and 11 of these were by baptism. Dr. Little not only won the hearts of our own people by his preaching, and by his magnetic personality, but he also attracted and impressed many from the other congregations in the city, and I found him a most companionable and delightful co-laborer. We are very grateful to God for the blessings which came to us in the meeting, and hope to gather more fruit from it."

Dr. A. J. Aven supplied the pulpit of the First Baptist church, Hattiesburg, Sunday. Pastor J. T. Christian was absent in a meeting at Lake.



## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for July 15.

### HEZEKIAH, THE FAITHFUL KING.

II Chron. 30:1-27.

Golden Text: "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

Connection with last lesson. — Our last lesson is the history of the faithless father; this is the history of the faithful son. Hezekiah succeeded his father Ahaz to the throne of Judah immediately upon the death of the latter about 727 B. C. Israel, the northern kingdom, was swept away into Assyrian captivity six years later, leaving insignificant groups from the different tribes scattered here and yonder.

This section in the history of Judah sets before us two vitally important things—the person of the king and what he did for his people.

#### I. The King.

The unusual sometimes happens. The contrast between the faithless father and the faithful son is very marked. The one "did not that which was right in the sight of the Lord," bringing upon the nation its train of incurable evils. The other "did that which was right in the sight of the Lord according to all that David, his father, had done," bringing upon the nation unspeakable blessings. If Ahaz was an ardent idol-worshipper, Hezekiah was a doubly ardent Jehovah-worshipper. If Ahaz ordered his life independently of God, Hezekiah ordered his wholly dependent upon God. Their achievements grew out of the attitude of each toward God.

How shall we explain this ardent Jehovah-worshipping son in relation to the idol-worshipping father? One thing is sure—it was not accidental. Yet the explanation is not so easy. But his mother's name was Abijah, the daughter of Zechariah. Why this scrap of information? This particularization is given to few Bible characters. For this very reason it is doubly significant. I am confident that this is the key to the great Jehovah-worshipping king's life. Back of every truly great man is a great mother. Abijah! In those days names meant something. They were not "tacked on" to identify merely, but were indicative of character. The name Abijah is strikingly significant. "My Father is Jehovah." Here is set forth a distinctive relationship to Jehovah God. The child grew up under the tuition of a godly mother from which teaching and impressions the corrupt, degenerate father could not move him. Listen at the devout Hannah as she prays for a son. The prophet and judge Samuel is the answer to the cry of her heart. See that devout old couple of the New Testament walking humbly before God and praying for a son. The marvelous wilderness preacher and forerunner of our Lord was the answer to their devotion. Abijah, whose "Father is Jehovah," gave to her nation a son

and king who "did that which was right in the sight of Jehovah" and saved the kingdom from wreck and ruin.

#### II. What the King Did.

Conditions in Judah, when Hezekiah came to the throne, were deplorable. Idolatry was rooted and grounded in the nation's life. The people were enslaved to a heathen nation. In this crisis, first of all, the faithful king gave to the nation himself as an example of unselfish devotion to God. "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (II Kings 18:5). Imagine the effect upon the world if this statement could be made about all the kings and rulers of the nations of the world. So Hezekiah dedicated to his nation all the strength of his fine manhood and the influence of his consecrated personality.

Second, Hezekiah inaugurated some far-reaching religious reforms. These reforms were thorough-going and struck at the root of matters. They were grounded upon fundamental principles which lie deep in human nature and were carried through to a glorious consummation. Note the significant steps:

1. The temple was re-opened and cleansed. The temple doors had been closed by Ahaz against all temple worship and altars were set up in every corner of Jerusalem (II Chron. 28:24). The initial task to which Hezekiah set himself was the re-opening and thorough cleansing of the temple (II Chron. 29:17-19). This step attracted the attention of the people. Along with the cleansing of the temple came the sanctification of the priests for temple service.

2. The temple worship was restored. For several years toward the close of Ahaz's reign, all temple worship ceased. No sacrifices were offered. The offering of sacrifices was again resumed and the people began again to worship Jehovah as commanded in the Mosaic law. Great progress has been made toward a revival when people begin to worship God in spirit and in truth.

3. The general invitation to all Judah and especially all Israel to come to the house of God to worship. For more than 259 years Israel and Judah had been estranged from each other. Multitudes of Israel have gone into captivity on account of their sins. Insignificant ones of the various tribes were left. Hezekiah wisely decides that the time is opportune to extend a general call to the worship of the true God. Our lesson passage sets before us the details of this special general call to worship. Letters were sent out from Dan to Beersheba. The response was marked. Many "laughed them to scorn and mocked them." But many "humbled themselves and came to Jerusalem." The Lord inclined the hearts of the people. The Passover was kept and Jehovah, the God of Abraham, Isaac and Israel was again

gloriously exalted. A revival broke out and the people rejoiced.

4. The destruction of idols. It was not enough to have come back to the worship of the true God. This was exceedingly important, but loyalty to God could not long be expected if the objects of idol worship were allowed to continue over the land. So Hezekiah ordered the total destruction of every idol and every place of idol worship. I never had much faith in quitting the use of tobacco with a chunk in your pocket. Men do not quit strong drink with a bottle in the closet. The principle is psychologically, and practically, and spiritually wrong. To attempt reform in the presence of the offending thing is to tie the serpent to prevent his biting you. The serpent must be killed; the bottle must be broken. This principle Hezekiah well knew and did not stop short of total destruction of idols amongst the people.

#### Teaching Nuggets.

1. The best way.—In the last two lessons two ways have been set before us—man's way and God's way. These ways, throughout the Old and New Testaments, are blazed out and well worn. Sign-posts stand at every stage of the journey with warnings and promises, with punishments and blessings, with ill and good. There is no mistaking the best way. Man's way has been strewn with the wrecks of men and nations. God's way for men is the best way. It is the way of peace, happiness and blessings. Experience attests the fact. Observation attests the fact. The Old Book attests the fact. Let us walk in it.

2. How the revival comes.—Many an earnest heart through the years has sent up the cry, "O Lord, revive Thy work in the midst of the years!" It has not always come. The cause has never been an unwillingness on the part of God. A revival means to re-live. It always implies spiritual deadness, impotency, paralysis, indifference amongst God's people growing out of their disloyalty to Him. Three things have ever stood out as vitally essential to every genuine revival. Whenever and wherever these conditions have been met, God's people have been quickened from their spiritual deadness. First, a fearless, consecrated leader of God fired with a passion to see the kingdom of God come. Second, thorough-going, sweeping repentance on the part of God's people which puts away the evil thing from their hearts. No quickening from deadness till this is true. It can never be. Third, the earnest seeking of the face of God in heart-searching prayer, on the part of God's people. The mighty arm of God is always laid bare in response to these conditions.

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ointment—double strength—is guaranteed to re-  
move these homely spots.  
Simply get an ounce of ointment—double strength  
—from your druggist, and apply a little of it night  
and morning and you should soon see that even  
the worst freckles have begun to disappear, while  
the lighter ones have vanished entirely. It is  
wisdom that more than an ounce is needed to  
completely clear the skin and gain a beautiful  
"clear complexion."  
Be sure to ask for the double strength ointment  
as this is sold under guarantee of money back if  
it fails to remove freckles.



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## Freckles

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is when marred by freckles; and they  
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the warm sunshine or the hot wind  
bring them out, and with the natural  
embarrassment that every woman feels,  
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easy way to remove them. If Kin-  
tho is used at the first sign of the ugly  
spots, they'll sometimes disappear over-  
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you. Use Kintho soap too. It's astonishing  
how it helps keep the freckles away once Kin-  
tho has removed them.

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## FROM THE PRESBYTERIAN MIN- ISTRY TO THE BAPTISTS. WHY?

Pastor John A. Williams.

In the year 1774 my maternal  
great-great-grandparents moved from  
Scotland to the eastern part of North  
Carolina, bringing with them their  
kirk letter from the Presbyterian  
church of Scotland. Their graves,  
marked Patrick and Elizabeth Mur-  
phy, may be seen in the cemetery of  
Black River Chapel in Sampson coun-  
ty, N. C. From that generation to  
the present the family has remained  
consistently Presbyterian, rock-rib-  
bed in that faith. Four cousins of  
this generation entered that ministry.  
My father's people were Episcopal-  
ians, and, true to the Cavalier in-  
stincts of that denomination, loved  
horses and dogs and some other  
things foreign to the kingdom.

So far as I am aware, there is not  
a drop of Baptist blood in my veins  
by inheritance nor was there aught in  
my training to turn me to that faith.  
I was reared at Mexia, Texas, in a  
Southern Presbyterian congregation  
of conservative type; was sprinkled  
in infancy, received as a communi-  
cant at twelve, trained in the Sunday  
School of which I became superin-  
tendent, and in general I may para-  
phrase Paul's words, "After the  
strictest sect I was raised a Presby-  
terian." And no more did Saul of  
Tarsus expect to become a Christian  
than did I expect to become a Bap-  
tist.

When I grew up I attended Austin  
College, the leading Presbyterian col-  
lege of my denomination in Texas,  
where I graduated in 1899. In 1897,  
at Ennice, I was received under the  
care of Dallas Presbytery as a candi-  
date for the ministry. My seminary  
course of three years was at Union  
Seminary, Richmond, Va., where I  
took my B. D., in 1902, and went at  
once to Ada, Okla., to a four years'  
pastorate. From there I went to Du-  
rant for three years as pastor, whence  
I was called to the work of superin-  
tendent of home missions, and evan-  
gelist of Paris Presbytery, a position  
that I held for five years, or until I  
ceased to be a Presbyterian.

Sometimes a man changes his  
church relationship because of fric-  
tion, or for the sake of a better po-  
sition, or because of personal pique.  
It was not so with me. My relation-  
ship with the brethren was harmoni-  
ous and delightful. I loved and still  
love them, and believe that I still  
hold their good will. When we sepa-  
rated it was with mutual respect  
and sorrow, as friends. Instead of  
changing to secure a better position  
I resigned the best paying position  
that I have ever held and stepped  
out into nothing, although Presby-  
tery's home mission committee had  
asked me to keep the work another  
year. Never during my ministry had  
I lacked for work, and the remunera-  
tion was always sufficient for my  
needs. There was absolutely no  
ground for personal pique. The de-  
nomination had highly honored me.  
The brethren had at different times  
shown their esteem by electing me  
moderator of Presbytery, commission-  
er to the General Assembly, trustee  
of the Presbyterian College of Du-  
rant and trustee of my alma mater,

Austin College, this last position I  
resigned upon becoming a Baptist.  
The home mission committee in mak-  
ing its report to Paris Presbytery in  
1913, at Mt. Pleasant (which report  
was adopted), when it came to rec-  
ommendations, said:

"We recommend: (1) That our  
superintendent, abundant in labors,  
tactful in administration and efficient  
in endeavors, be commended for his  
faithfulness."

I am aware that, like the Apostle  
Paul, I lay myself open to the charge  
of glorying in stating these facts.  
They serve to rebut any insinuations  
that I joined the Baptist church be-  
cause of unworthy motives, or be-  
cause I could not get along with my  
brethren of the Presbyterian minis-  
try. They are, as a class, a clean,  
high-toned lot of men, whom I love.

It is no light matter for a minister  
in the prime of life to break away  
from tradition and training and life-  
long friends to snap deliberately the  
thousand and one meshes that bind  
him to the church of his childhood  
and to step out into a church where  
he is a stranger, from an ample sup-  
port for self and family into vacancy.  
Only weighty reasons can justify such  
a step.

When my first children came I had  
them sprinkled, or, as I then called  
it, baptized. I had been trained to  
believe in it, and did, both as to sub-  
ject and mode. By the time my last  
child came I was doubtful about the  
propriety of infant baptism (?) and  
stated to one of my brother preachers  
that I was in doubt whether we had  
any authority for the baptism of in-  
fants. He is now five, and has not  
been baptized nor christened. The  
more I studied about it, the less I  
believed in it. "Believers and their  
children," did not sound correct as  
a definition of the church. At last  
I came definitely to the decision that  
infant baptism is unscriptural, and  
therefore I would not baptize any-  
body's baby.

Along with this conviction had  
arisen a doubt about the Scriptural  
mode of baptism. Was the mode  
that I had been taught to believe in  
the only correct mode? Was it the  
Bible mode at all? This may all ap-  
pear simplicity itself to those reared  
in the Baptist faith. But to one  
reared in these errors of Catholicism  
which still are held by most evan-  
gelical denominations the problems  
were very real. It is wonderfully  
hard to disbelieve religious errors as-  
siduously instilled from early child-  
hood. I had not been taught to be-  
lieve that affusion was just as good  
as immersion, but I had been taught  
that affusion is Scriptural baptism,  
and that immersion is not the Scrip-  
tural mode, and that as a Presbyter-  
ian minister it was better not to im-  
merse any candidate. Different pro-  
fessors in the seminary had delivered  
their souls to my class about the cor-  
rect mode. I knew arguments for  
affusion well, had preached on it and  
argued it in public and private.

Yet in my preaching there were  
some passages that I could not ex-  
plain to my own satisfaction. One  
of these was Col. 2:12, "Having been  
buried with Him (Christ) in baptism,  
wherein ye were also raised with  
Him." Another troublesome passage  
was Rom. 6:4, "We were buried  
therefore with Him (Christ) through

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baptism into death; that like as  
Christ was raised from the dead  
through the glory of the Father, so  
we also, might walk in newness of  
life." I read what Dr. Hodge, the  
eminent Presbyterian theologian and  
commentator, wrote on this latter  
passage and weighed the oft-repeated  
statement that "the mode of baptism  
is not here the subject of discussion."  
Granted. And yet baptism does fur-  
nish the background for the figure,  
and immersion is the only mode  
which pictures the burial and resur-  
rection here referred to; affusion  
does not. Another passage which I  
could not make fit affusion was Mark  
1:9, "Jesus came from Nazareth of  
Galilee and was baptized of John in  
the Jordan. The Greek preposition  
translated "in" is the word for  
"into," and it is so given in the mar-  
gin of the American Revised Ver-  
sion, which is considered the best  
English translation extant. Of  
course I was perfectly familiar with  
affusionist explanations of the bap-  
tism of Jesus and of the man from  
Ethiopia, of the picture of baptism by  
affusion found in the catacombs at  
Rome, supposed to be very ancient.  
But these three passages in particu-  
lar obstinately refused to be bent  
into conformity with those explana-  
tions. I became convinced that im-  
mersion is the Scriptural mode of  
baptism, not because John Calvin,  
wonderful scholar and theologian, in  
his "Institutes," Book IV, Ch. XV,  
Sec. XIX, says: "The very word  
baptize, however, signifies to im-  
merse; and it is certain that immer-  
sion was the practice of the ancient  
church;" not because Martin Luther,  
mighty reformer, says "The term  
baptism is Greek; in Latin it may be  
translated *immersio*; since we im-  
merse anything into water, that the  
whole may be covered with water;"  
not because John Wesley, learned  
and pious, wrote on Rom. VI:4, "Bur-  
ied with Him—alluding to the an-  
cient manner of baptizing by immer-  
sion;" not because Dr. Schaff, Pres-  
byterian historian, declares, "Immer-  
sion, and not sprinkling, was unques-  
tionably the original form;" not be-  
cause a host of scholars and lexicog-  
raphers concurred in this opinion.  
The original ordinary meaning of the  
word had weight. But it was not  
conclusive. Argument could be used  
against that. The final, conclusion,  
inescapable argument that decided  
me that immersion is Bible baptism  
was the three passages referred to,  
viz: Col. II:12; Rom. VI:4; and  
Mark I:9.

Having come definitely to this de-  
cision, about the mode of baptism  
and having a short time previously,  
become convinced that infant sprink-  
ling is unscriptural, believing more-  
over, that the Bible is the inspired  
Word of God, the only infallible rule  
of faith and practice, what was I to

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from the dead  
of the Father, so  
walk in newness of  
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affusion was Mark  
from Nazareth of  
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ause John Calvin,  
and theologian, in  
Book IV, Ch. XV,  
"The very word  
signifies to im-  
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Remedy Co., Chicago

do? A private member may remain in the Presbyterian church and hold these views; a minister may not. Before I was ordained I had solemnly avowed my acceptance of the Commission of Faith and Catechism of the Presbyterian church as containing the system of doctrine taught in the Scriptures. I had been honest in that avowal. Now I had changed my views. I had been taught wrong. I could not change the views of that denomination. Nothing was to be gained by stirring up discord in the churches, and besides such a course would not have been honorable. Clearly the honorable course was to go before my presbytery, state my changed views and give up the ministry.

Accordingly, when Paris Presbytery held its next regular meeting, which was at Longview, in April, 1915, I stood before those brethren whom I loved and among whom I had worked for five years, told of my change of faith and asked that I be allowed to honorably demit the ministry in that denomination. It was a most trying experience. A man cannot tear up roots that have been sinking deeper and widening their reach for years without pain. I have loved the Presbyterian cause. They are a noble people. They had been good to me. When I had made the principle part of my statement I broke down convulsed with sobs. There was joy in my decision. To continue as I had been was intolerable. But there was also sorrow in breaking loose from the only church affiliation that I had ever known, the people of my ancestry, for uncounted generations, and going to cast my lot with people who were strangers to me. I told the Presbyterians that I would join the Baptists. The brethren were very tender toward me. They expressed regret, but no censure. I believe they gave me the credit of being honest in my convictions.

On the following Sunday I joined the Baptist church at Mt. Pleasant, and was baptized by the pastor, Rev. W. E. Hathorn. Soon afterwards a council was called to examine me for ordination. There was no trouble about my views in theology. Southern Presbyterians and Southern Baptists hold to the same system of theology—the Calvinistic—and preach the same gospel, believing alike about original sin, regeneration, the atonement, redemption by the blood, the work of the Holy Spirit, final preservation of the saints, missions, election, etc. They may differ in their emphasis on certain doctrines, and in their manner of presentation, but their general system of theology is the same. They differ on the ordinances and the proper subjects thereof, and on church government. Ever since I had entered the ministry Baptists had been telling me that I preached Baptist doctrine. The council found my examination satisfactory and I was ordained to the Baptist ministry. I also knew that there was no Bible authority for a gradation of church courts such as presbytery, synod and general assembly.

The question has been asked me, "Are you satisfied in the Baptist church?" Yes. Slowly and deliberately I settled certain questions

and now I feel that they are settled right and therefore, for me, finally. I believe I as a stronger Baptist than many who drank in that faith with their mother's milk and know no other faith. I came through fire and water both to be a Baptist. From my entrance into the Baptist ministry, God and the brethren have graciously opened the way so that there has been no lack of work with a comfortable support. The people have welcomed and trusted me, and God has blessed my labors. There is no bitterness in my heart toward the Presbyterians. But as I think of Presbyterian preachers with their opportunities for knowing the truth and their loyalty to the Bible as the Word of God, I still wonder how they can continue to believe same errors that I used to believe.—Baptist Standard.

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children. 50c.

Adv.

#### A GRACIOUS REVIVAL.

We are rejoiced to tell our friends of the gracious revival God has given us at Morton. Brother W. A. McComb came and began a meeting of days with us on the third Sunday and stayed with us through Tuesday night following the fourth Sunday. He held three services a day, some in the church and some on the street.

God was with us in all of them, and as a result many hearts were warmed and enlarged; fifteen were baptized, and five were received by letter or statement. We were glad to have with us in the meeting Brother and Sister R. A. Cohran, both of whom rendered excellent service. The hearty spirit of co-operation on the part of all the saints was both enjoyable and helpful to all.

Thanking God for His blessings, asking Him for grace for the added responsibilities, hoping that He will send showers of blessings upon all the churches, and praying Him to continue to bless and use Brother McComb, I am

Yours in the work,  
BRYAN SIMMONS.

#### BLUE MOUNTAIN.

Just came in today from a fine meeting at Artesia, where Brother J. H. Newton is pastor. God gave us a great meeting.

The heads of five families came in during the meeting, and the whole town seemed to be helped. I got two new subscribers for The Baptist Record. Brother Newton has been pastor at Artesia for three years, and God used him in a great way. Good man and fine people. Lord bless them.

Things here at Blue Mountain are running fine, and new members are joining all the time. Lord bless The Record.

W. E. FARR.

Evanglists T. T. Martin and D. P. Montgomery recently held a meeting with the Tabernacle church, of Athens, Ga., in which there were 54 additions—42 by baptism. The church was greatly strengthened.

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Published in 1915

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## NEWS IN THE CIRCLE

MARTIN BALL

Editor Hight C. Moore, of the Baptist Recorder, has accepted the position to which he was elected by the Sunday School Board—editor-in-chief. It will be well done.

The meeting at Bellvue church, Memphis, in which Pastor R. M. Inlow did the preaching, resulted in 31 additions to the church. A great revival among the membership.

The church at Henderson, Ky., has called Rev. O. R. Mangum, of Paris. The call was enthusiastic, and the members of the Henderson church are hopeful that he will accept.

Dr. Livingston Johnson, pastor of Rocky Mound church, N. C., has been elected editor of the Biblical Recorder, to take the place of Hight C. Moore, who goes with the Sunday School Board.

Pastor S. N. Mohler, of the Flower Grove church, St. Louis, Mo., has just closed a gracious meeting. He was assisted by Rev. T. C. Carleton, of Oklahoma City. There were 50 additions.

Dr. E. C. Dargan, of Macon, Ga., has signified his acceptance of the work to which he was elected by the Sunday School Board. Everybody thinks this a wise move. The choice of the board was admirable.

Dr. W. M. Anderson has just closed a meeting with the church at Albany, Ga. There were 46 additions. The Sunday before the pastor had received 17 for baptism. That was a good start for the meeting.

Pastor A. T. Cinnamon will assist Pastor Given in a meeting at Pope, Panola county, beginning on July 8. This will be the third meeting Pastor Cinnamon has held with this church. He desires the prayers of the brotherhood.

The Baptist Year Book is just out. It shows that the Baptists of the South, the section where they are the most strict and contend most earnestly for the faith, are most numerous and prosperous. Better stay by the teachings of the Book!

Pastor L. F. Gregory, of Shelby, is doing a great work in this part of the Delta as an enlistment man. He visits fields where there is no regular preaching and succeeds in locating men. He is not employed by the board but works for the good of the cause.

The plans for the building of the new church at Laurel were prepared by R. H. Hunt, of Chattahoochee, Tenn. The building is to cost not less than \$25,000. There is no better architect in the South than R. H. Hunt. I get no pay for saying this.

It is announced that Pastor Reuben Bailens, of Paris, France, recently held a series of meetings in which there were 130 conversions, mostly Roman Catholics. Five hundred requested prayer. A decided change for French people.

Dr. Luther A. Little, of Jackson, Tenn., recently held a great meeting at Lebanon, Ky. Pastor Porter is rejoicing. He says, "Dr. Little just delighted and captured the people." He was invited to return in the spring. Sixty joined the church.

Brother C. L. Leavell, superintendent of the Walnut street church, Louisville, Ky., is rejoicing that Sunday School, one section of the Senior B. Y. P. U., and the Junior B. Y. P. U. have reached the standard of excellence. They are now officially recognized as A-1.

The Tennessee Baptists recently dedicated a baby building with appropriate exercises. The superintendents' home was also dedicated. The orphanage is located near Nashville. The baby building was provided by the women, Miss Annie White Folk leading.

The program of the Blue Mountain Encampment is exceedingly attractive. To read it makes one desire to hasten on the feast. Dr. McGlothlin, L. R. Scarborough, W. S. Riley and Missionary C. L. Neal, with our own strong team. Do not miss the good things.

Rev. L. R. Burrell and wife are visiting relatives and friends of other days in North Mississippi. He will preach an ordination sermon at Camp Creek church next Sunday. He spent over 40 years of his ministry in that section of the country.

Dr. Calvin B. Waller, who recently went from the First church, of Asheville, N. C., to the White Temple church, Portland, Ore., has resigned and will enter the evangelistic work. It is said the climate is too severe for his family. He begins a meeting with Deaderick avenue church, July 1.

## MEETINGS OF ASSOCIATIONS.

Associations. Churches. Time.  
West Judson—Saltillo—Aug. 8.  
Sunflower—Shelby—Sept. 4.  
Oxford—Water Valley—Sept. 4.  
Columbus—Bethel—Sept. 5.  
Monroe County—Athens—Sept. 6.  
Gulf Coast—Biloxi First—Sept. 11.  
Chickasaw—Bay Springs—Sept. 11.  
Lebanon—Sumrall—Sept. 11.  
Judson—Pleasant Hill (4 miles NE Tupelo)—Sept. 11.  
Tishomingo—Burnsville—Sept. 11.  
Lauderdale County—Marion (5 miles N Meridian)—Sept. 13.  
Bethel—Rock Branch (10 miles SW Sumrall)—Sept. 15.  
Mt. Pisgah—Hazel—Sept. 15.  
Hobolochitto—Union (9 miles E of Carriere)—Sept. 18.  
Bay Springs—Montrose—Sept. 19.  
Calhoun—Mt. Tabor (5 miles W of Pittsboro)—Sept. 19.  
Tippah—Ripley—Sept. 19.  
Pearl River—Edna—Sept. 19.  
Trinity Missionary—Arbor Grove (6 miles SE Houston)—Sept. 20.  
Jefferson Davis—Whitesand—Sept. 21.  
Zion—Spring Hill (10 miles SE of

## Mississippi Woman's College

Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming in now. Send \$10.00 and secure a room in either Boarding or Industrial Dormitory. Board and literary tuition in Boarding Dormitory, about \$214.00. In Industrial Home, about \$155.00. Fifteen worthy girls can secure loans of \$100.00 from Loan Fund. Write for particulars. Standard Literary courses. Special advantages in Voice, Piano, Violin, Expression, Art and Home Science. Not a single case of serious illness among the 306 students. Write for beautiful catalogue to

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A Junior College for young men and young ladies. Good buildings, economical management, a strengthened faculty, healthful location, good moral environment. The success of the session just closed encourages us to expect the next to be better notwithstanding the war.

WRITE FOR CATALOGUE

BRYAN SIMMONS, President

Newton, Mississippi

The Forty-fifth Annual Session of

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Send for Catalog

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W. T. LOWREY, LL. D., President - Blue Mountain, Miss.

Calhoun City)—Sept. 26.	Hopewell—Springfield (7 miles S of Morton)—Oct. 12.
New Liberty—Rocky Hill—Sept. 26-27.	Union—Beech Grove—Oct. 12.
Pearl Leaf—Wilson Grove—Sept. 27.	Copiah—Sylvarena—Oct. 16.
Strong River—New Liberty (Star, Miss.)—Oct. 2.	Coldwater—Union—Oct. 17.
Aberdeen—Central Grove—Oct. 4.	Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
Walthall—Centerville—Oct. 5.	Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
Chester—Bethlehem—Oct. 5.	New Choctaw—Pine Bluff—Oct. 19.
Carey—Hamburg—Oct. 6.	Choctaw—DeKalb—Oct. 20.
Liberty—Rock Springs—Oct. 6.	Yazoo—Goodman—Oct. 23.
Oktibbeha—Pleasant Grove—Oct. 5.	Bogue Chitto—Mt. Pleasant—Oct. 24.
Louisville—Enon (7 miles E Noxapater)—Oct. 9.	Chickasaw—Enterprise—Oct. 25.
Yalobusha—Garner (at Scobey)—Oct. 10.	Deer Creek—Belzoni—Oct. 25.
Jones County—Bethlehem (5 miles E Laurel)—Oct. 10-11.	Harmony—New Hope (20 miles N Forest)—Oct. 26.
Mississippi—Liberty—Oct. 11.	Central—Bowmar Ave.—Oct. 2.
Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11.	Montgomery—Kilmichael—Oct. 16.



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## WHEN THE SUN GOES DOWN.

A word to the wise is sufficient. "The fool has said in his heart, There is no God." Here is Jehovah's warning. "My Spirit shall not strive with man forever, for that he also is flesh; yet shall his days be a hundred and twenty years" (Gen. 6:3, R. V.).

This verse of Scripture divides into three parts: (1) The long suffering of God; (2) the withdrawal of the Holy Spirit from (a) incorrigible sinners (Gen. 6:3; Rom. 1:24, 26, 28); (b) the wicked (Psa. 73; Hos. 4:17-19), and (3) longevity. Each of these may be developed into lengthy themes, however our subject is still a different thought. Let us study for a short while, "My Spirit shall not strive with man forever."

The "not" tells us that there is a time when the Spirit ceases to strive with man. "Not forever." When the Spirit ceases to strive with man or men, surely for him or them, the sun has set, gone down never to rise again. We lift our pen and voice to call attention to Jehovah's solemn warning.

The Scriptures acquaint us with three very extraordinary and miraculous events relative to the sun. Joshua was in battle fighting for the Lord. The day was proving too short, time was insufficient for a complete victory. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and said in the sight of Israel, sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies" (Josh. 10:12-13).

Again: It was in the days of Hezekiah, when he lay sick unto death. The prophet had said to him, "Thus saith the Lord, Set thine house in order; for thou shalt surely die, and not live." Then it was that the man turned his face to the wall and prayed. The Lord heard his prayer, and gave assurance by the same prophet who had spoken before. "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord." The sick man wanted a confirmation to the life warrant. "What shall be the sign?" It was agreed that the shadow should go backward. "And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz" (II Kings 20:1-11).

Another time: It was the occasion of the crucifixion and death of Jesus. The sun which had been set in the heavens to rule by day refused to witness the dying scene. The sun's face was hid and light withdrawn. "Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matt. 27:45).

The sun has been the object of worship for the greater part of the East. The Phoenicians, once the world carriers, were worshippers of the sun. The Egyptians with all their learning stumbled in gross ignorance worshipping the sun as one of their many gods. The Moabites, the Amorites, and many other "ites," not excepting the Israelites, have for some period of time of their

history, worshipped the sun. The tribe of Natchez Indians followed in the same worship, and called themselves "Brothers to the Sun" and the sun their "big brother."

Job knew of people who worshipped gold, rejoiced in wealth, and bowed themselves paying homage and tribute to the sun and moon (Job 31:2y, 27, 28). And no doubt Job is the oldest of the Bible books, written before the giving of the law.

Ezekiel had a wonderful vision. Read the eighth chapter. "Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz," i. e., the Greek Adonis. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

The sun is going down. When your sun has gone down, friend, on what are you going to rely? If your trust is not placed in God, and your faith in the Lord Jesus Christ for salvation of your soul, then you are in a most critical condition. "Ye shall die in your sins."

Why did the Philippian jailor cry out, "Sirs, what must I do to be saved?" He realized his condition; his soul was lost. He knew the yesterday could not be recalled, the tomorrow would never come, the now is the only time he had, and he had no lease on it. The moments are fleeting, the hours passing, the sun of life is going down.

When the sun of life has gone down for you, all the gold of the world, all the wealth of the nations, all the mythology of the ages, all the traditions that history has known, and even of prehistoric times cannot save your soul. "Believe on the Lord Jesus Christ and thou shall be saved." "Other foundation can no man lay than is laid, which is Jesus Christ."

When the Spirit ceases to strive with man, there is no voice of God in the soul, no sense of sin's criminality, no hope in which to anchor the soul, no Son of God to die again, no way of repentance, no prayer heard for that soul, no joy in death or eternity. The soul has cursed God and must therefore die.

When the sun goes down and all is wrapped in the black robe of death, when every landmark is lost to sight and every star is veiled, and the soul goes drifting, helpless and rudderless before the destroying blast, who, oh, who can know the thrilling pangs, when cherished dreams are scattered and old creeds abandoned, when men close their eyes to the unwelcome light and seek a charm in the repose of prejudice?

"Many will say to me in that day, Lord, Lord, did we not prophecy by Thy name, and by Thy name cast out demons, and by Thy name do many works? and I will profess unto them, I never knew you; depart from me, ye that work iniquity." "Then there will be weeping and wailing and gnashing of teeth."

When the sun goes down will you be able to say with the poet:

"Sunset and evening stars,

And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

"But such a tide as moving seems asleep,  
Too dull for sound and foam,  
When that which drew from out the boundless deep,  
Turns again home.

"Twilight and evening bell,  
And after that the dark;

And may there be no sadness of farewell,  
When I embark.

"For tho' from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar."

and hear the plaudit, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

J. H. GUNN.

Noxapater, Miss.



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The interesting fact is that they all do know about Sweet Dreams, and

through the use of Sweet Dreams a mosquito hasn't got a chance. The users of Sweet Dreams are counted by the million, and it is again requested that you allow Sweet Dreams to display its ability.

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By His Daughter, Elizabeth Walton.

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is warm with the passion of his life. Mothers and fathers, young men and young women, as well as preachers and present missionary workers, ought to read this book."—J. F. Love.

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161 Eighth Avenue, North

Nashville, Tennessee



## MR. SUNDAY'S NEW YORK CAMPAIGN,

The greatest of Billy Sunday's evangelistic campaigns has come to a close. On the closing day the tabernacle was crowded almost to suffocation, morning, afternoon and evening. All day long seething crowds thronged the tabernacle and crowded the streets leading to the tabernacle. The closing meetings had been widely and judiciously advertised, the weather was perfect, and the transportation facilities were unusually good. Morning, afternoon and evening every seat in the tabernacle was taken, thousands stood, and in the afternoon and evening many thousands were unable to gain admission.

The people who were eager for spectacular effects were not disappointed. The great audiences were alert and responsive, the magnificent choirs never sang so well; Mr. Rodeheaver was never more graceful, genial or effective, and Mr. Sunday outdid himself, smashing all former records. In the number of services, in the number of attendants, in the number of trail-hitters, in the amount of money given for local expenses, and in the amount received as a free-will offering for the evangelist, the meetings are far and away in advance of any yet held. During the day at the three services there were 7,228 trail-hitters. Three thousand three and twenty-six of them came at the evening service, when the feeling was deeper and the excitement greater than at any time during the campaign.

Hitherto the morning services had not been largely attended, but on Sunday a large number of the co-operating churches omitted their morning service. The congregations from these churches flocked to the tabernacle, and thousands came from long distances, realizing that it would be their last chance to hear Mr. Sunday. Long before the hour for the opening of the afternoon service, the doors had to be closed. In the afternoon, before Mr. Sunday delivered his sermon, former Ambassador to Germany James W. Gerard, was introduced and spoke a few graceful and earnest words. He received an ovation, the audience rising to its feet and shouting themselves hoarse in honor of the man who with dauntless courage stood for America's rights in Berlin during a trying and difficult period. At the evening service before the sermon brief addresses were delivered by Bishop Luther B. Wilson and John D. Rockefeller, Jr. Bishop Wilson made a plea that the free-will offering might be large and generous, and Mr. Rockefeller expressed his appreciation of Mr. Sunday and his profound gratitude to God for Mr. Sunday's ministry in New York. The appearance of Mr. Rockefeller was hailed with much applause. It was a novel sight to see on the platform of an evangelistic meeting the son of the richest man in the world and himself destined to be the richest man in the world. The multitude seemed as glad to hear Mr. Rockefeller as to hear Mr. Sunday.

When all the preliminaries were over, Mr. Sunday began his last address at the tabernacle in which his ministry has been so signally blessed.

Taking it all in all, the audience was probably the most remarkable that he had ever addressed. Eminent ministers were there in large numbers, as were also learned professors from our leading universities and distinguished visitors from abroad such as "Ralph Connor" and Sir Gilbert Parker, who afterward described the meeting in these words, "Wonderful, simply wonderful." Besides these there were government and city officials, captains of industry, bankers and multi-millionaires, and then there was the usual multitude from all the walks of life. Mr. Sunday was excited and nervous. He was fully aware that he was facing a trying situation. In addition to this he was about to say farewell to a city that has treated him with marked kindness and generosity, a city that has fallen in love with him and a city with which he has fallen in love. In the graphic words of one of the metropolitan dailies, "Billy crawled up to the pulpit like a fighter through the ropes. Looking as fit as on the first day of his campaign, he stripped off his coat, hitched up his cuffs and stepped resolutely up to his lectern ready to fight a thousand devils. His last sermon in the tabernacle was on." The sermon was equal to his best, though the preacher was evidently under a nervous strain throughout.

## Mr. Sunday's Farewell.

Not daring to trust himself to speak words of formal farewell, Mr. Sunday spoke his farewell in his closing prayer, a part of which we quote:

"Oh, Jesus, thank you! Thank you for your plan of redemption, for your salvation, which I have been the poor medium to express. I have so dreaded this, to pray for my last time here, but, Jesus, I am thankful for what you have done. My poor words cannot express the glory due to you for this manifestation of your powers, which has made the devil mutter.

"Thank you, Jesus Christ, for this great throng, for the men of the navy yard, the shops, stores, black and white, native born and illiterate, that have pressed down here to Broadway to this tabernacle.

It's a beautiful picture, Jesus, but I'm sorry I've got to paint another part. To think that, with all your blessings, men have steeled their hearts to you and are still beyond the pale of God's mercy! Jesus, I'm about to say good-bye, but I don't know what to say.

"Good-bye. We say it when ships sail out, when friends depart, when the hearse drives up, but we never will say it in heaven. We have learned to love every light in this old tabernacle. Thank you, Lord, for the newspaper boys, the editors. I wish I could tell you how much they have helped us. Maybe we all will hang around the gate, and I'll learn you are from New York, and you hit the trail back there, and we'll talk it over in heaven. Lord, won't it be great!

"Good-bye, preachers. If I said anything that hurt you—well, maybe you deserved it. Good-bye, ushers, choir, secretaries, boys at the door, cops—you're good scouts—firemen, too. Good-bye, John—I mean Mayor Mitchell—Woods, Adamson, Inter-

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**PRESIDENT WILSON** speaks of Bingham Military School, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON. 125th year begins September 12th, 1917.

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borough. Fifth avenue buses, thank you for the lot, whoever owns it; Speers, Rockefeller, and all the rest.

Hasten the day, Jesus, when Prussian militarism shall come down, and bloodshed shall cease, the dove of peace pluck the olive branch and fly over from Europe to say, "They've settled it. They've given Alsace-Lorraine to the French, and the Turks are out of Europe, the Jews back in Jerusalem, and Poland is free." So good-bye to New York, Jesus, and bless her always. Amen."

The people were loath to leave the tabernacle after the service. After Mr. Sunday had grasped the hand of the last of the 3,326 trall-hitters and stepped back on the platform the great crowd stood and cheered and applauded and waved hats, umbrellas and handkerchiefs and shouted, "Good-bye Billy, good-bye Billy, God bless you, God bless you." There were few dry eyes in the house. This demonstration gave unmistakable testimony to the deep affection in which the great audience holds Mr. Sunday. Mr. and Mrs. Sunday were so deeply affected that their voices choked with sobs as they attempted to express their gratitude. Thousands waited about the tabernacle for a farewell glimpse of the evangelist. The police had to clear a way from his private room to his automobile, and as the automobile started down the street thousands of voices again bade the evangelist farewell and good-speed.

### Results of the Meetings.

No one can estimate the value of Mr. Sunday's services to the city of New York and vicinity. There is nothing remarkable about the great crowds that thronged the tabernacle when it is remembered that they were gathered from a territory inhabited by 7,000,000 to 8,000,000 people. There can be no question but that 100,000, perhaps 200,000, would have gone to the tabernacle Sunday night had there been any hope of admission. The total of trall-hitters during the ten weeks has been 98,264. Of these many went forward merely that they might get a closer view of the evangelist and have the pleasure of taking his hand. Many others went forward to re-consecrate their lives to Christ and His service. When due allowance has been made for these two classes, the fact still remains that thousands upon thousands went forward for the first time to confess their faith in Jesus Christ as their personal Savior. Elaborate plans have already been made to lay upon the hearts of all the converts the obligations of church membership. This will be a great and difficult task in a city so vast and heterogeneous. Apart from his evangelistic work, Mr. Sunday has struck sturdy blows for patriotism,

civic righteousness and social purity. Poor John Barleycorn has been "lambasted" until he is black and blue. Every good cause has been helped by Mr. Sunday's ministry. With great generosity, Mr. Sunday turned over the \$114,000 which he received as a free-will offering to the Red Cross and the Army work of the Young Men's Christian Association.—Watchman-Examiner.

### AN ECHO OF THE REVOLUTION.

Very few know that it was a Jew, Hiram Solomon by name of Philadelphia, who came to the help of George Washington at the most critical moment of the Revolutionary war. It was this Jew who happened to be passing through a forest in Valley Forge in the dead of winter, when he saw George Washington kneeling in the snow and praying to God to send him money or else the cause of the revolution would be lost. Mr. Solomon at once went to Philadelphia and brought back to George Washington \$660,000 which represented his entire fortune. All of this is brought to mind by an interesting news item in the New York Times dealing with this story. Many years after Solomon died, Congress ordered the money refunded to his son, but the papers reached him on the Jewish Sabbath, and being an orthodox Jew, he declined to sign them until the Sabbath was passed; the next day being Sunday he could not legally sign them until Monday, but strange to say, he died on Sunday, and he never signed the papers. He just dropped dead suddenly. During President Taft's administration some patriotic Jews started a movement to have the government establish a university as a memorial to Solomon, to be maintained by the interest on the Solomon debt. But that move failed. Now the heirs have begun action to seek their respective shares in the actual fund without interest. The New York Times prints a list of all the heirs and says that Hiram Solomon's wife, Rachel Frank, was a sister of Col. Jacob Frank of the Revolutionary army. So our country owes at least this much debt of gratitude to the Jews for having come to

the aid of this country at an hour when that aid was sorely needed.—Echoes.

### A GREAT MEETING.

The Lord has given us a great meeting in which Brother P. S. Rowland led the singing and Brother T. O. Reese did the preaching. Brother Rowland did good work as leader in the song service, and to say that Brother Reese did good preaching is to put it mildly indeed. He is really a great preacher. Our Home Mission Board is wise in having such a man in the evangelistic work, and fortunate the pastor and church that can get him for a meeting.

Results of the meeting: Twenty-nine accessions to the church, church revived, and fine interest in the town about the meeting.

"The Lord has done great things for us whereof we are glad."

G. S. JENKINS.

Ripley, Miss.

### HOME-COMING DAY FOR BOGUE CHITTO BAPTIST CHURCH.

Sunday, July 8th, has been set by the Bogue Chitto Baptists as homecoming and roll call day for all members of that church.

Special services will be held at 11 o'clock in the morning. The noon hour will be spent in the beautiful grove near the church, where dinner will be served. In the afternoon the roll will be called and matters of importance discussed.

All members are requested to be present, and a cordial invitation is extended to the public. Dinner baskets will be in order, ice water will prevail in abundance, and the program of services promises to be of unusual interest.

A great day is being planned, and all who are interested in or acquainted with the Bogue Chitto Baptists will be sure to enjoy the day.

### A QUESTION ANSWERED.

"Why is it not right for a Baptist church to control a Sunday School?"

Answer: A church of Jesus Christ is a Scriptural, spiritual democracy. No democracy, be it spiritual or temporal, is vested with any authority whatever to control anything but itself, in either spiritual or legal matters.

Respectfully,  
JNO. THOMPSON.

### THREE MEETINGS.

I have just closed my third meeting. Beginning the first Sunday in June, Brother A. H. Clark, of Biloxi, helped me in a meeting at a schoolhouse. The interest was fine. There were two conversions.

The second Sunday Brother W. L. Howse, of Crystal Springs, came to my assistance at Vestry. There were four conversions and three received for baptism.

The 18th we started our meeting at Van Cleave, Brother H. H. Webb, of Moss Point, doing the preaching until Friday night, the writer preaching Saturday night and Sunday. We received one for baptism.

Sunday was a great day for us, at least we feel that way. We had a house full of people and one of the

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finest dinners I ever saw. The interest was fine.

Brethren Clark, Howse and Webb are not only good help in a meeting, as preachers, but they are jolly fellows to be associated with. We feel there has been much and lasting good done.

To God we give the praise forevermore.

Faternally,

L. I. THOMPSON.

Van Cleave, Miss.

## LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied, and simply shrivels the corn without inflammation or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.



No craving for tobacco in any form when you begin taking Tobacco Redeemer. Don't try to quit the tobacco habit unaided. It's a losing fight against heavy odds and means a serious shock to the nervous system. Let the tobacco habit quit YOU. It will quit you, if you will just take Tobacco Redeemer, according to directions for two or three days. It is a most marvelously quick and thoroughly reliable remedy for the tobacco habit.

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Tobacco Redeemer contains no habit-forming drugs of any kind. It is in no sense a substitute for tobacco. After finishing the treatment you have absolutely no desire to use tobacco again or to continue the use of the remedy. It makes not a particle of difference how long you have been using tobacco, how much you use or in what form you use it—whether you smoke cigars, cigarettes, pipe, chew plug or fine cut or use snuff, Tobacco Redeemer will positively banish every trace of desire in from 48 to 72 hours. This we absolutely guarantee in every case or money refunded.

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### LIFE AND DEATH IN THE TRENCHES.

Rev. John Kelman, D. D., of Edinburgh, the successor to the late Professor Henry Drummond and now a chaplain in the British Army, gives in the July number of the Missionary Review of the World an impressive picture of the soldiers' attitude toward life and death at the battle front. This shows what may be expected among American soldiers. Dr. Kelman says:

"There are five and a half million of our boys now in the fight. We promised the French 120,000 and we have given them forty-seven times the number. All the best and noblest lads that we have managed to rear this generation are there in the great melting pot of the war, and in the great crucible of the future many things are being transformed. Men meet as brothers, bound together not only by a common service but by suffering in which man is heart to heart with man. The manhood of Britain mingling there is learning loyalty. The ex-convict is sharing the same bell-tent with the student of divinity; and it is a very good thing for the student of divinity, whatever it may be for the ex-convict. Democracy in its great crucible is already forming for the future.

"The new circumstances in which we have placed ordinary men have induced an entirely new humanity. The heart of the soldier is transformed by his enlistment into the heart of a little child. His sins are crude and primitive, and his virtues crude and primitive also, sins of passion, virtues of splendid impulse, with a great child for the management of both. \* \* \* For most of us death strides into the common life spectral and full of the old evil mist of the macabre, with hideous suggestions of the mere physical side, with the tremors of the spectral associated with death, and with a great authority and power; with such a terrific might, irresistible by poor mortals; that we took death for a magnificent thing and thought him great. At the front we are never out of whistle of him. When death stares into your eyes then you know death and find out his sham. I have met many atheists back at the base, where the fellows relax and have a good time. But it is curious how their boasted atheism recedes as you approach the firing line, and on the fire-step I have never yet seen it. There, men understand that death is not a final thing, that it is merely an incidental thing, and behind that parapet of death there lies a "no man's land" in which they will find eternity. Tommy is not religious, but looking at the fact of death, he finds faith in God and eternal life.

"What was Jesus Christ to them before—to most of them? A mighty ecclesiastic quite out of their line. To others, a figure two thousand years more or less away, mixed up with the aristocracy. Now they are going through, so far as men can, suffering such as Christ did for the sins of men. In their experience of sacrifice today comes the great Christ of the cross, and these men who once lived in self-indulgence realize suddenly that Christ is their brother.

"What they will do with this experience, with this realization afterwards, depends on our wisdom in the church. God knows whether we shall be able sufficiently to understand, to follow, and to rise to the tremendous occasion."

**Tired Mothers.** It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways. Adv.

### A MILITARY FUNERAL.

The body of Sedley B. Jones, private in one of the colored regiments of the United States army, reached Jackson en route to the old family home at Raymond, for interment.

Jones was the son of Edward and Mary Jones, and grandson of Aunt Lizzie Rhone, one of the best colored families in the county. He enlisted here in the regular army three months ago, and was sent to New Orleans, thence to San Francisco, and early in May his regiment sailed for Honolulu. He died of pneumonia shortly after reaching that place. His death caused much surprise, for he was a splendid specimen of physical manhood.

Relatives of the dead soldier were promptly notified by the War Department. The body was sent on the first outgoing steamer from Honolulu, and the government paid all expenses of transportation to the old home at Raymond. That's the way Uncle Sam treats the men who die while wearing his uniform.

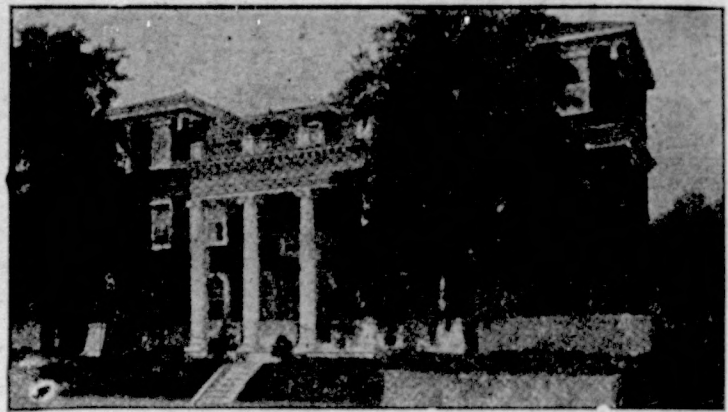
In recognition of the fact that this young negro gave his life for his country, just as certainly as though he had died on the field of battle, he was buried at Raymond with military honors. When Col. George C. Hoskins, commander of the First Mississippi regiment, learned that the body of Jones had been shipped home from the far-away Hawaiian Islands, he issued orders for a firing squad to go to Raymond Sunday afternoon, and the usual military salute fired at the grave, and taps sounded by a bugler. There is no color line in war, and the members of the detail selected by Col. Hoskins performed their melancholy duty with just as much reverence as though the dead soldier was one of their own comrades, instead of a humble colored boy who died among strangers in a far-off land.—Ex.

### WHITEWRIGHT, TEXAS.

The first Sunday in July was the sixth anniversary of W. J. Epting, as pastor of the Whitewright (Tex.) church. During that time there has been 267 additions to the church; they have given from \$4,000 to \$4,500 each year to denominational interests; a church debt has been paid; an addition to the house built; a new baptistry and choir added; 15 people have received diplomas from Sunday School Board; the young

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